

Bismillah, Walhamdulillah, Was Salaatu Was Salaam ala Rasulillah

Aqeedah

what a person believes in their hearth

(Source: from the lessons of Ustadh AbdulRehmanHassan on YouTube: *An Introduction to Aqeedah*)

Overview:

Introduction to Aqeedah:

- Pillars of Eeman (from the Hadith of Jibril from Umar (ra) in Sahih Muslim and from Abu Huraira (ra) in Sahih Bukhari)
 1. Believe in Allah
 - 1.1. Al-Rububiyyah
 - 1.2. Al-Uluhiyyah
 - 1.3. Al-Asmaa was-Sifaat
 2. Believe in the Angels
 3. Believe in the Books
 4. Believe in the Messengers
 5. Believe in the Day of Judgment
 6. Believe in Qadr, the good and the bad
- Things that are attached to the Pillars of Eemaan
 1. The term Imaan
 2. The companions
 3. Al-Imaama (regarding the ruler and the ruled)

➤ **Source for evidences for Ahlus-Sunnah wal Jama'a:**

- Al-Kitaab: the speech of Allah that Jibreel came down with to the Prophet Muhammed (pbuh)
- As-Sunnah: Anything that is attributed to the Messenger (pbuh): speech, actions, consent (anything done in his presence with his consent), appearance, his etiquette and manners. We accept the narration whether they are:
 1. Muttawatir: narrations that come from multitude narrations, or
 2. Ahadd: narrations that come from us few in number
- Ijma'a: agreement of a people that have reached a high caliber of knowledge and they have a consensus (only applicable after the Prophets (pbuh) death)

Qa'ida that saves from misguidance:

For the understanding of the Kitaab and the Sunnah it is obligatory that it is understood in accordance to the understanding of the Pious Predecessors.

Refer to Surah Tawba Ayat 100:

*And the first forerunners [in the faith] among the Muhajireen and the Ansar **and those who followed them in good** - Allah is pleased with them and they are pleased with Him.*

(9:100)

1. Believing in Allah

Believing in Allah means singling Allah in:

1.1 Rububiyyah

- Singling Allah in His actions (lordship):
 - Creating
 - Giving Sustenance (Rizq)
 - Giving life and taking it etc.

1.2 Al-Asmaa was-Sifaat

- Singling Allah in:
 - His names (99 that we know of) → every name of Allah has a characteristic, but not every characteristic has a name for Allah
 - 1. These names are not for anyone else
 - His attributes
 - 1. For example: Allah hears and sees, but we do not give these characteristics to anyone else, since the hearing of Allah is different from the hearing of anyone or anything else etc.

1.3 Uluhiyyah

- Singling Allah in the action oneself does, like:
 - Praying, slaughtering, prostrating, supplicating, fasting, seeking help, seeking aid → are only for Allah

Point of argument for all the Prophets was mainly on Al-Uluhiyyah. The people did not want to worship Allah alone in their worship. They believed in Rububiyyah of Allah and Asmaa was-Sifaat, but they did want to single Allah out in their worship.

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut (i.e. do not worship Taghut [false deities] besides Allah)." (16:36)

If you single Allah in these three, meaning you have Tauheed in these three and you have come with "Believing in Allah" how it is meant to be.

Benefits gained by "Believing in Allah":

- Happiness:
 - *Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do. (16:97)*
- Allegiance and support from Allah:
 - *And Allah is the ally of the believers. (3:68)*
- Paradise:
 - *But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. (4:57)*
- Strength on this earth:
 - *Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. (24:55)*

- Safety and guidance:
 - *They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided. (6:82)*

1.1 Tauheed ul-Rububiyyah

- The 2 things one needs, to come with Tauheed ul-Rububiyyah:

1. Believing in the existence of Allah

- The one who reject Allah, does it only on the outside, but can never do it in the inside:
 - *And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters. (27:14)*
 - Even Firaun knew in the inside:

[Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed." (17:102)
 - Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every child is born on the fitra and it is his parents who make him a Jew or a Christian, or a Magian." (Agreed upon)

2. Singling Allah in His actions

- In creation
- Sustenance, Rizq, Health etc.
- Death and Life, Resurrection etc.
- Allah is the one who created everything
 - *All the praises and thanks be to Allah, the Lord of the Worlds. (1:2)*
 - *That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things. (6:102)*
- Tauheed ul-Rububiyyah does not make one a Muslim, since the Arab Polytheists, Firaun and even Iblees had Tauheed ul-Rububiyyah

Nullifiers of Tauheed ul-Rububiyyah:

- Rejecting the existence of Allah on the outer
- Affirming that a doer independent from Allah exists:
 - Like the fire-worshippers, who believe in the god of good and a god of evil
- Attributing a blessing to other than Allah independently:
 - Thinking that someone else than Allah has ultimate control over a thing, independent from Allah

1.2 Tauheed in al-Asmaa was-Sifaat

- Allahs names and characteristics. The 3 things needed for coming with this Tauheed are:

1. Affirm what Allah Has affirmed for Himself and to negate what Allah has negated for Himself

- From the textual evidence, see Ayatul-Kursi: *Al-Hayy, the Ever-Living*. We affirm this attribute because Allah has affirmed it for Himself. *Lā Ta'khudhuhu Sinatun Wa Lā Nawmun* **Neither drowsiness overtakes Him nor sleep**. We negate the attributes of sleep and slumber for Allah, because He negates it for Himself. Similarly we affirm for Allah, what the Prophet (pbuh) affirmed for Allah and we negate for Allah what the Prophet (pbuh) negated for Allah.

2. Negating any form of resemblance in that which Allah is unique in

- Like Uluhiyyah: The One who is taken for worship alone

- Like Creation: Noone creates except Allah. Creation of Allah is complete in His essence and He was always the creator, without beginning nor end and He is not restricted like anyone else who „creates“. Therefore He is unique in these attributes.
- 3. Breaking off any type of desire to need to know „how“ Allahs characteristics are**
- Because to know „how“ there are three things that need to happen beforehand:
 - Allah has to tell you „how“ His characteristics are → which has not happened
 - Somebody who saw Allah needs to tell you how Allahs characteristics are → nothing in that sense happened, nor can happen in the future
 - There is nothing we can look at to take as an analogy to know „how“ Allahs characteristics are
 - All three things are absent, therefore you cannot know, no matter how you try
 - Allahs characteristics are a branch of Allahs essence and since you do not know Allahs essence, you cannot know „how“ His characteristics are

Nullifiers of Tauheed ul-Asmaa was-Sifaat:

- **Tamtheel:** Resembling Allahs characteristics to His creation
 - For example someone says: Allahs Hand is like my hand
 1. Allah says: *There is nothing like unto Him, and He is the Hearing, the Seeing.* (43:11)
- **Ta'teel** (Distortion): Diverting and to go away from the Quran and the names and attributes of Allah. This can take two forms:
 1. **Ta'weel:** Diverting a word from its apparent meaning
 - Like someone saying: *Yad* - the Hand does not mean Hand, but it means strength, although the context only allows for the interpretation of the word to be the Hand.

But: If there is in the context an indication that the word this time is to be interpreted differently, then this is not Ta'weel, but the consequence of the language.

 - Allahs characteristics mostly come in their apparent form. Diverting from the apparent meaning is considered Ta'weel.
 2. **Tafweed:** Surrendering the meaning of the words to Allah
 - Saying that the meaning of the words are only and only in the knowledge of Allah and we surrender to it without consulting the apparent meaning
 - Incorrect, because 90% of the Quran are the names and attributes of Allah. Allah would not send down a Quran and command to ponder over it, when 90% of it cannot be understood.
 - More dangerous than Ta'weel, because it implies ignorance of the Messenger (pbuh) and his companions regarding the Quran and slandering Allah, since this is an assertion that He sent a book which cannot be understood, but commands to ponder over it
- If someone falls into Tamtheel or Ta'teel, he has fallen into Al-Ilhaad - to disbelief in Allahs names and attributes:

And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who disbelief concerning His names. They will be recompensed for what they have been doing. **(7:180)**

In summary: Affirm without falling into resemblance and negate without any distortion.

1.3 Tauheed in Al-Uluhiyyah

- Tauheed in worshipping Allah alone without associating partners with Him
- This is the conclusion, the gist of Tauheed and the message of all the Messengers
- This is the Tauheed that whole nations rejected and were destroyed for
- Because of this Tauheed Paradise and Hell were created
- It is this Tauheed that decides over whether fighting someone is permissible or not, or his blood is sacred or not
- Scholars sometimes directly define Tauheed as “Singling Allah in ‘Ibada (worship)”
- **This is the most important Tauheed:**

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut (i.e. do not worship anything besides Allah)." (16:36)

We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him." (7:59)

And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him." (11:50)

And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him." (7:73)

And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him." (7:85)

They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers. (5:72)

There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone." (60:4)

(Muhammed (pbuh) said:) “O people! Say: There is no god but Allah so that you will be successful.”
(Musnad Imam Ahmed Vol.3 p.492)

*Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy - and that you worship [only] Me?
This is a straight path.
(36:60-61)*

They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided. (6:82)

- This is the backbone of the Prophets and the Messengers. The ones who brings them out of the shackles of their desires and of the devil is a true freedom fighter.
- “*They ran away from the slavery which they were created for, but they became slaves for their own desires and for the Shaytaan.*” (Abu 'Abd Allah Muhammad ibn Saalih ibn Muhammad ibn Sulayman ibn Abd Al Rahman Al Uthaymeen Al Tamimi)

1. The meaning of Ilah

- Language: comes from *aliha'ja'lahu'ma'lu* (*ilahatan*) basically means: he worships a *marbuud* (a deity - something that is worshipped), technically *ma'lu* (i.e. *marbuud*) means the One who deserves to be worshipped.

See for example:

'Inna Hādhā Lahuwa Al-Qaṣaṣu Al-Ḥaqqu ʾWa Mā Min 'Ilahin 'Illā Al-Lahu ʾWa 'Inna Allāha Lahuwa Al-'Azīzu Al-Ḥakīmu.

“Indeed, this is the true narration. **And there is no deity except Allah.** And indeed, Allah is the Exalted in Might, the Wise.” (3:62)

- So when someone says *La illaha il Allah*, it means *La marbooda hakkun il Allah* (There is none **worthy of worship** except Allah). This is from:

Dhālika Bi'anna Allāha Huwa Al-Ḥaqqu Wa 'Anna Mā Yad'ūna Min Dūnihi Huwa Al-Bāṭilu Wa 'Anna Allāha Huwa Al-'Alīyu Al-Kabīru

That is because **Allah is the Truth**, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand. (22:62)

➔ Meaning: Allah is the Only One who **truly deserves** worship

- Important: not conflating the meaning of Rabb and Ilah
 - *La* (nafyun: negation), *il Allah* (isbaat: affirming)
 - Negate Uluhiyyah first for everyone. No one has the right to be rightfully worshipped alone
 - Then isbaat: You affirm it only for Allah
 - Nefyun + Isbaat = exclusivity
- ➔ Tauheed

2. Singling Allah in 'Ibada

- Is of two types:

1. Actions of the slave (like praying, fasting, slaughtering, Hajj etc.):

- Has to be done with two things:

1. **Complete humiliation:** submitting and humiliating yourself for Allah, realizing you have no power whatsoever
2. **Complete love:** not doing something just physically (like you are forced by a bully), but with complete love. Going against the command of Allah is a sign of deficiency in the love for Allah. Wanting to change or reject the commandments of Allah (like the rights He has given men and women) also is a sign of deficiency. Claiming to love Allah whilst going against His command does not fit together. If someone loves someone, he does what he is told.

➔ Allah sets for us rules and regulations that are for our good. He sees and knows everything that happens, that happened, that is going to happen if it happens, that which has not happened and the way how it would have happened if it would have happened. Humans do not. Allah therefore knows best what is best for men and best for women:

[But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith]. And then We would have given them from Us a great reward.

And We would have guided them to a straight path. And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the

righteous. And excellent are those as companions. That is the bounty from Allah, and sufficient is Allah as Knower.]
(4:66-70)

2. The thing Allah is worshipped with:

- Everything that Allah loves
- and is pleased with
 - Can be Speech, action (internal or external)
 - ➔ One needs to know what Allah loves and is pleased with:
 - The Messenger of Allah (pbuh) is the source for this information – the revelation
 - If something is not found within the revelation then we do not worship Allah with it. For example: Celebrating the birthday of the Prophet (pbuh). We do not have information that Allah loves it or is pleased with, since it is not spoken about in the revelation ➔ we do not worship Allah with this, nor try to attain His pleasure of love with it

Nullifiers of Tauheed ul-Uluhiyyah

- Categories for how you Eemaan can be affected (categorization is from the Hadiths):
 - Directly effecting the persons **ʿAsl** of the Eemaan
 - ʿAsl is the foundation of Eemaan, if you do not have it, then you have left the religion – equivalent to the hearth of the human: if it is missing, the person is dead
 - Example: not saying/believing in La illaha il Allah.
 - Effecting **Kamal-ul-Wajib**: Serious situation. disbelief is around the corner
 - Like losing a body part – it is possible that you live, possible that you die
 - Example: losing Shyness
 - Effecting **Kamal-ul-Mustahabb**: like losing ones hair – it is not critical, or dangerous, but you lose your beauty
 - Example: not taking harm off the road

1. Shirk-ul-Akhbar

- Anything that attacks the **Asl** of the Eemaan

1.1 **Definition:** Narrated `Abdullah: I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "*That you set up a rival unto Allah though He Alone created you.*" (Sahih-Bukhari Vol. 6, Book 60, Hadith 4)

➔ Associating partners with Allah is Shirk-ul-Akhbar

1.2 Examples:

1. Dua, ʿIbadah (Definition in "Singling Allah in ʿIbada"): Every act of worship is a Dua and ʿIbadah, like praying: The reason for praying is that one asks Allah for Jannah and refuge from Hellfire. Same with fasting etc.
 - Doing these things for anyone other than Allah is Shirk
2. Dua Masʿala: Asking or requesting something. Is of two types:
 - Permissible: Conditions:
 1. Asking from someone alive
 2. Asking from someone who is present
 3. Asking someone who able to do it
 - Not permissible is exactly the opposite to the conditions for permissibility:

1. Asking something from someone dead: if you do that you presuppose he runs the universe and he do things or hears you, and presuppose that he has abilities that are in reality just Allah's, or he deserves worship. This is Shirk-Akhbar.
2. Asking from someone who is not present (and can't hear you): if you do that, you presuppose that he is All-Hearing, like Allah. This is Shirk-Akhbar.
3. Asking someone for something he not able to do: like asking someone for rain, or children or generally an unseen benefit. You attach powers to others, which are only Allah's. This is Shirk-Akhbar.

And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers (means here: disbeliever).
(10:106)

And whoever invokes (i.e. supplicates) besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.
(23:117)

And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.
(46:5-6)

And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah " Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.
(10:18)

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He.
(6:162-163)

- **Excuse** of some people: I am not asking because I think he (for example a dead person) has any powers or something like that, but because I myself am a sinner, a criminal, and so I cannot go to Allah directly → this is **exactly what the disbelievers said**:

And those who take protectors besides Him [say], "**We only worship them that they may bring us nearer to Allah** in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, **Allah does not guide he who is a liar and [confirmed] disbeliever.**
(39:3)

1.3 Causes:

1. Going extreme regarding the righteous people. Honoring righteous people does not mean giving them rights and abilities that are not theirs – “Narrated `Umar: I heard the Prophet (ﷺ) saying, "**Do not exaggerate in praising me as the Christians praised the son of Mary**, for I am only a Slave. So, call me the Slave of Allah and His Apostle." (Sahih Bukhari Vol. 4, Book 55, Hadith 654)
O People of the Scripture, do not commit excess in your religion or say about Allah except the truth.

Respecting a righteous person does not mean stripping him from his servitude to Allah and elevating him above his position. Their right is to place them where Allah has placed them. Do not take them overboard and do not put them below their rights.

2. Honoring the graves of the righteous people. Building and construction of the graves:

- Narrated `Aisha: Allah's Messenger (ﷺ) in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their prophets." (Sahih Bukhari Vol. 2, Book 23, Hadith 472).
- It was narrated from 'Aishah that Umm Habibah and Umm Salamah mentioned a church that they had seen in Ethiopia, in which there were images. The Messenger of Allah (ﷺ) said: "Those people, if there was a righteous man among them, when he died they built a place of worship over his grave and made those images. They will be the most evil of creation before Allah on the Day of Resurrection." (Sunan an-Nasa'i Vol. 1, Book 8, Hadith 705, Grade: Sahih).
- It was narrated from Ibn Mas'ood (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "Among the most evil of people upon whom the Hour will come when they are still alive are those who take graves as places of worship." Narrated by Imam Ahmad with a jayyid (hasan) isnad.

➔ There are many more causes, that will not be expounded on in this lecture.

1.4 Rulings (consequences):

What happens to a person who comes with Shirk ul-Akhbar:

- The person is in the Hellfire forever:
Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.
(98:6)

They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

(5:72)

- The person is never forgiven:
Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.
(4:116)
- All of the actions the person has done will be nullified, if he dies without repenting:
And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers." Rather, worship [only] Allah and be among the grateful.
(39:65.66)

➔ To stay away from Shirk-ul-Akhbar, learn about it and know what is it!

○ Narrated Hudhaifa bin Al-Yaman: The people used to ask Allah's Messenger (ﷺ) about the good but I used to ask him about the evil lest I should be overtaken by them. (Sahih Bukhari Vol. 9, Book 88, Hadith 206)

- If you have to do something, so can you do something obligatory, the thing you have to do before becomes obligatory as well: Staying away from Shirk and being upon Tauheed is obligatory, therefore having knowledge about what constitutes Shirk and avoiding it, thereby becomes obligatory as well.

2. Shirk-ul-Azghar

- Anything that attacks **Kamal-ul-Wajib**:

2.1 **Definition:** Whatever has **both** the following two things:

1. Whatever the Shariah refers to Shirk, or anything like it, like Kuffr.
2. It is a means to Shirk-ul-Akhbar

2.1 **Examples:**

1. Narrated Sa'd bin 'Ubaidah: That Ibn 'Umar heard a man saying: "No by the Ka'bah" so Ibn 'Umar said: "Nothing is sworn by other than Allah, for I heard the Messenger of Allah (ﷺ) say: 'Whoever **swears by other than Allah**, he has committed disbelief or shirk.'" (Jami` at-Tirmidhi 1535 Sahih)
2. Narrated Abdullah ibn Mas'ud: Zaynab, the wife of Abdullah ibn Mas'ud, told that Abdullah said: I heard the Messenger of Allah (ﷺ) **saying: spells, charms and love-potions are polytheism.** (Sunan Abu Dawood 3883 Sahih)

- Example: Someone is sick. He can either heal himself with things that the Shariah prescribe, like reciting the Quran, special Dua's, Honey and other things, or he can try and heal himself with other **medically proven** medicine. This method does not constitute Shirk, but for example tying a rope around the arms etc. and thinking it has an effect, constitutes Shirk-Akhbar.
But: Even thinking that medicine ITSELF is the cure, without Allah having any part in it, without thinking that it is Allah that gives health and life, constitutes Shirk-Akhbar.

1.1 (Casuses are the same like Shirk-ul-Azghar)

1.2 **Rulings (consequences):**

1. The Scholars differ on whether the person will stay in the Hellfire forever, since the verses of the Quran pertaining this topic are general and speak only about Shirk in general, without any differentiation:
Sheikh-ul-Islam Ibn Taymiyyah was of the opinion, that a person who committed Shirk-Azghar will therefore be in the Hellfire forever. The overwhelming majority of the scholars think otherwise, and that the person who committed Shirk-Azghar will only be in the Hellfire for a period of time, before they will be taken out.

2. As for forgiveness, it is the same as Shirk-ul-Akhbar. The person is never forgiven:

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.
(4:116)

The relationship between Tauheed ul-Rububiyah, Tauheed ul-Uluhiyyah and Tauheed ul-Asmaa was-Sifaat:

- The roots for Rububiyyah (rubb) and Uluhiyyah (Allah or ilah) are names and attributes of Allah → Asmaa was-Sifaat.
- Tauheed ul-Rububiyyah necessitates Tauheed ul-Uluhiyyah. It would be contradictory to fully believe in Tauheed ul-Rububiyah (i.e. Allah is the only Creator, Sustainer, Giver of Health, Provider etc.) and not come with Tauheed ul-Uluhiyyah (i.e. singling Allah in worship).
- If you affirm Tauheed ul-Uluhiyyah, then by default you have come with Tauheed ul-Rububiyyah.
 - ➔ They necessitate one another, therefore to believe in Allah one has to come with: Tauheed ul-Asmaa was-Sifaat **and** Tauheed ul-Rububiyyah **and** Tauheed ul-Uluhiyyah

This constitutes: “Believing in Allah”

2. Believing in the Angels

And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

(4:136)

- We are not allowed to go against the Quran and the Sunnah if we want to talk about the angels, their characteristics etc., for they are from the Unseen, and we cannot see them and we do not have anything to compare them to. Therefore, we cannot know them or understand them except through the Quran and the Sunnah.

1. Definition

Some of the things we know from the Quran and the Sunnah:

1. They have a soul.
2. Allah created them from light (Nur):
 - “The Messenger of Allah (ﷺ) said, "Angels were created from light..." (Sahih Muslim Book 19, Hadith 1846)
3. They do not eat, nor do they drink:
 - *And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension.*
(11:69-70)
4. They are very large and strong:
 - “Jabir b. ‘Abd Allah reported the Prophet (May peace be upon him) as saying: I have been permitted to tell about one of Allah’s angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.” (Sunan Abi Dawud 4727, Saheeh by Al-Albani)
5. Allah created them very beautiful:
 - *And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel."*
(12:31)
 - Also see Tafsir of 53:6.
6. They have wings:
 - *[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.*
(35:1)

- and other characteristics are mentioned in the Quran and the Sunnah, like them coming down, hearing, seeing etc.

2. General Believe:

- Believe in the existence of the angels. This is the minimum to even be a believer.
 - If someone does not believe in the angels, he is a disbeliever (see 4:136)
 - Even the ones who disbelieved in their messengers believed in the angels.

3. Detailed Believe:

- Believing things that one learns when studying the Book and the Sunnah. Once read, one must believe in them:
 - Believing in their names: Jibreel, Michael, Munkar, Nakeer, Maalik, Haroot, Maroot, the Angel of Death (no name is given to this angel, since the Book and the Sunnah do not give him a name) etc.
 - Believing in their characteristics: for example, Jibreel has 600 wings (see Sahih Bukhari Vol. 4, Book 54, Hadith 455).
 - Believing in the roles, duties and responsibilities they have: for example, Jibreel with the responsibility to deliver the revelation, Michael having the responsibility regarding rain, the Angel of Death with the responsibility to take the soul of the people, other angels who are commanded to write: *And indeed, [appointed] over you are keepers, noble and recording..* (82:10-11) and other than these actions and responsibilities

The Effect of believing in the angels on the Persons actions and their Aqeedah:

The benefits that come out of believing in the angels on the slave's manners and actions:

1. We follow them as role models, because the angels are ones who obey Allah and never disobey Him: *They fear their Lord above them, and they do what they are commanded.* (16:50). *They exalt [Him] night and day [and] do not slacken.*(21:20).
2. We fear Allah and we are mindful of what we do, because the angels are the ones who are recording our good and bad deeds. And we do not want these righteous, obedient creations of Allah to hear what is not good, to see what is bad. And we fear not the people who can see us, but we fear Allah, for He sees what we do hidden from these people.

Nullifiers of Believing in the Angels:

1. Believing in some of the angels, but rejecting the other angels:
Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.
(2:98)
2. To believe that they have the right to be worshipped:
Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?
(3:80)

They are but slaves:
And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants (21:26).
3. Believing that the angels are the daughters of Allah:
Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.
(17:41)
4. Believing that the angels know the Unseen unrestrictedly:
Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected."
(27:65)

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."
(2:32)

5. Belittling the Angels:

Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.
(2:98)

This constitutes: “Believing in the Angels”

3. Believing in the Books

1. **Definition:** The Books are which contain the Speech of Allah and which Allah send down on His Messengers:

*Do you covet [the hope, O believers], that they would believe for you while a party of them **used to hear the words of Allah** and then distort the Torah after they had understood it while they were knowing?*
(2:75)

2. How to “Believe in the Books”:

2.1 General believe of the Books:

- If you do not come with this amount, then you are not a believer:

- Believe in every single Book that Allah has sent down, even if you do not know the names:
 - *Say: “I believe in whatsoever Allah has sent down of the Book and I am commanded to do justice among you, Allah is our Lord and your Lord.”*
(42:15)

2.2 Detailed Believe in the Books:

1. Believing in their names: Torah, Injeel, Zaboor, Quran:

- *Indeed, **We sent down the Torah**, in which was guidance and light.*
(5:44)

- *Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, **and gave him the Injeel.***
(57:27)

- *Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and **to David We gave the Zaboor.***
(4:163)

-*The **scriptures of Abraham and Moses.***
(87:19)

- ***And thus We have revealed to you an Arabic Qur'an** that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.*
(42:7)

2. Affirming the existence of the Books and that what the Qur'an tells about what was/is in Them regarding legislation and other things.

3. Affirming what is in the Qur'an **and** following it its legislation. And it has to manifest on the tongue, the limbs and in ones' actions.

4. Believing that the Qur'an abrogated the previous Books that were send down:

And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth.
(5:48)

➔ The Qur'an is the only Book one has to follow.

- Of course, stories are not abrogated, since stories of the past do not change.

Nullifiers of Believing in the Books:

1. Believing in some of the Books but disbelieving in others. One has to believe in all the Books:

And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us. And they disbelieve in other than it, while it is the truth confirming that which is with them."

(2:91)

2. Not judging by the Book of Allah, taking rules, regulations and evidences from it, because of turning away from the Book, or because of arrogance:

*And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites **turning away** from you in aversion.*

(4:61)

*And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and **was arrogant** and became of the disbelievers.*

(2:34)

*But the hypocrites say, "We have believed in Allah and in the Messenger, and we obey"; then a party of them **turns away** after that.*

And those are not believers.

(24:47)

This turning away has to be from the heart to nullify Believe in the Books.

3. Believing that the Qur'an is distorted, or that it is deficient (something is missing). This goes against:

*Indeed, it is We who sent down the Dhikr [Qur'an] and indeed **We will be its guardian.***

(15:9)

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

(41:42)

As for the other Books:

*The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which **they were entrusted of***

the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers.

(5:44)

4. To believe that the Speech in the Qur'an or in the previous Books are created. In fact, the Qur'an and the previous scriptures that were sent down, only consisted of the Speech of Allah, whose Speech is not created, whereas the Speech of any of the creations is created. The Speech of the Creator is not created.

➔ The letters are the Speech of Allah

➔ The meaning are the Speech of Allah

[Also refer to Sharh as-Sunnah from Imam Barbahari:

Point 97 in the English translation:

Know that whoever says that his recital of the Qur'an is created is an innovator. Whoever remains silent and will neither say created or uncreated, he, too, is a Jahmee. This was the saying of Ahmad ibn Hanbal¹.

Note: 1. As occurs in as-Sunnah (1/163-166) of 'Abdullah ibn Ahmad ibn Hanbal, Usool as-Sunnah (point no.2) of Imaam Ahmad and Sareeh as-Sunnah (points 30-33) of at-Tabaree.]

Distinct characteristics of the Qur'an:

- The Qur'an came down according to situations and things that were happening
 - *And [it is] a Qur'an which We have divided [into parts] that you might recite it to the people in intervals. And We have sent it down progressively.*
(17:106)
 - *And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.*
(25:32)
 - The previous books were sent down all at once.
- The Qur'an is a miracle. A miracle that does not stop. For the previous Prophets, they came with miracles that when they died, died with them. As for the Qur'an, since it the last and final Prophet, Prophet Muhammed (saws) came for every nation and for all times, his miracle, the Qur'an does not stop.
- The Qur'an is a *Mohaymin*: a judge and a witness:
 - *And We have sent down to you (O Muhammad SAW) the Book (this Quran) in truth, confirming the Scripture that came before it and **Mohayminan** (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you.*
(5:48)

- The Qur'an is preserved.
 - *Indeed, it is We who sent down the Dhikr [Qur'an] and indeed **We will be its guardian.***
(15:9)
 - ***Falsehood cannot approach it** from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.*
(41:42)

This constitutes: “Believing in the Books”

4. Believing in the Messengers

1. How to Believe in the Messengers:

Definition of Messengers:

Messengers are those who have been sent legislative revelation on and have been commanded to convey that message by Allah.

- General Believe:
 - If you do not come with this amount, then you are not a believer:
 - Believe in every Messenger and Prophet:
 - *But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful.*
(4:152)
 - The meaning of the verse according to the arabic grammer is to believe in **all** of the Messengers
- Detailed believe:
 - Believing in their names. Allah has menioned 25 names of Messengers in the Qur'an. The exact number of Prophets is only in the knowledge of Allah. No authentic Hadeeth has been transmtted about this.
 - As for the messenger, there are 315 (→ but all Hadith reagrding it are also weak, see: <https://islamqa.info/en/95747>)
 - Unwavering conviction to believe in all of the Messengers. We believe their stories and what they did according to the authentic traditions. As for following them, we are only to follow our Prophet Muhammed (saws).
 - Hadeeth: By the One in Whose hand is my soul, if Moosa were alive, he would have no option but to follow me." (Narrated by Ahmad (14736); classed as hasan by al-Albaani in *Irwa' al-Ghaleel*, 6/34)
 - Every Messenger conveyed everyting that they were told to convey, without wihtholding anything or making any error.
 - Believing in everything the Prophet Muhamed (saws) came with, regarding what happened, what is going to happen, even if you cannot see it or fully coprehend it.

Nullifiers of Believing in the Messengers

1. Believing in some of the Messengers, but not the others:
 - *Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between - Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.*
(4:150-151)
2. To go look for a ruling from anyone other than the Messenger of Allah (saws), whether externally or of arrogance, or out of doubt: It nullifies the Believe in the Messengers:
 - *But the hypocrites say, "We have believed in Allah and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers.*
(24:47)

3. To believe that the Prophets and Messengers have rights in Allah's Rububiyyah and Uluhiyyah (like the Christians do):
 - *They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent.*
(5:17)
 - *The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. **They both used to eat food.** Look how We make clear to them the signs; then look how they are deluded.*
(5:75)
 - *And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets.*
(25:20)
 - *Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."*
(18:110)
4. To believe that they know the Unseen unrestrictedly:
 - *[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers...*
(72:26-27)
 - *Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected."*
(27:65)
 - *Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."*
(7:188)
5. Belittling a Messenger, or insulting them. Anyone who insult a Messenger or puts them down, has come with a nullifier of the article of Faith in Believing in the Prophets:
 - *Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.*
(33:57)

Distinct characteristics of the Messenger:

- They receive revelation through Jibreel:
 - *Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."*
(18:110)
- They are infallible in that which they convey from Allah. It is impossible that they fall into a shortcoming in that which they convey:

- *He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.*

(4:80)

→ this is because **everything** the Prophet commanded us, is equal to the command of Allah, without mistake or error.

- Their eyes go to sleep, but their hearts do not go to sleep:
 - Al-Bukhaari (3569) and Muslim (738) narrated from Abu Salamah ibn ‘Abd ar-Rahmaan, that he asked ‘Aa’ishah (may Allah be pleased with her)...She said: ...I said: O Messenger of Allah, do you sleep before you pray Witr? He said: “My eyes sleep but my heart does not sleep.”
 - Ata' reported: The Prophet, peace and blessings be upon him, said, “Verily, we among the prophets, our eyes will sleep yet our hearts do not sleep.” Source: al-Ṭabaqāt al-Kubrā 419. Grade: Sahih (authentic) according to Al-Albani
- “Allah has made the bodies of the Prophets Haram on the earth. (Sunan Abi Dawood, Vol. 3, Page 404, Hadith 1049)
- Aishah (may Allah be pleased with her) narrated: "When the Messenger of Allah died, they disagreed over where to bury him. So Abu Bakr (may Allah be pleased with him) said: 'I heard the Messenger of Allah (saws) saying something which I have not forgotten, he said: "Allah does not take (the life of) a Prophet except at the location in which He wants him to be buried.'" So they buried him at the spot of his bed." (Jami` at-Tirmidhi 1018)
- The Prophets and the shuhada' (martyrs) are alive in al-barzakh as the Prophet (peace and blessings of Allaah be upon him) said: “The Prophets are alive and they pray in their graves.” (Narrated by al-Mundhiri and al-Bayhaqi who classed it as saheeh because of corroborating reports in *al-Saheehayn*.) (<https://islamqa.info/en/21524>), But they are not alive in the world, like we are, but in the life of the Barzakh (see [link](#)).

Some of the distinct characteristics of the Prophet Muhammed (saws):

- He is the best and the greatest of Allah Prophets. There is no Prophet greater than the Prophet Muhammed. This distinction of Prophets is only in the Hand of Allah:

Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree.

(2:253)

 - Narrated Abu Sa'eed: that the Messenger of Allah (ﷺ) said: "I am the master of the children of Adam on the Day of Judgement, and I am not boasting. The Banner of Praise will be in my hand, and I am not boasting. There will not be a Prophet on that day, not Adam nor anyone other than him, except that he will be under my banner. And I am the first one for whom the earth will be opened for, and I am not bragging." (Jami` at-Tirmidhi Vol. 1, Book 46, Hadith 3615)
- He was sent to all of the humans, as well as the Jinn:
 - *And We have not sent you, [O Muhammad], except as a mercy to the worlds.*
 - (21:107)
 - *And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.*
 - (46:29-30)

→ In this instance they mention Musa (as) instead of Isa (as), because the Prophet Isa (as) came only to explain the Torah and make the people implement it correctly

- He will be given the supreme intercession:
 - *And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a **praised station**.*
(17:79)
 - ➔ Refers to the supreme intercession. This can be seen in many Hadith as well, for example Bukhari Vol. 9, Book 93, Hadith 601 and many others
- Comprehensive Speech:

It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “I have been favoured over the other Prophets in six ways: **I have been given the gift of concise speech**; I have been supported with fear; booty has been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all of mankind; and the (line of) Prophets ends with me.” Narrated by Muslim (523)

For example: It is narrated on the authority of Sufyan b. 'Abdulla al-Thaqafi that he said: I asked the Messenger of Allah to tell me about Islam a thing which might dispense with the necessity of my asking anybody after you. In the hadith of Abu Usama the (words) are: other than you. He (the Holy Prophet) remarked: Say I affirm my faith in Allah and then remain steadfast to it. (Ṣaḥīḥ Muslim 38)

 - Because of this concise speech, which makes it possible to lay down fundamental principles, it is easy to apply a legislative ruling on any type of situation.
- He is the Seal of the Prophets:
 - *Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.*
(33:40)

This constitutes: “Believing in the Messengers”

Extra:

Since there has not been any update on the last 2 pillars of Faith, namely Believing in the Day of Judgement and Believing in Qadr (Predestination), I will here paste a link to understanding why one has to Believe in the Day of Judgement (where it appears in the Quran and Sunnah) and an extract from Sharh as-Sunnah from Imam Barbahari (d. 329 rahimaahullah) about how to believe in Qadr. Regarding the things that are attached to the Pillars of Eemaan, refer to Sharh us-Sunnah from Imam Al-Barbahari, the explanation from Sheikh-Saleh al-Fawzan, or other Books of Aqeedah, like Al Aqeedatu Al Waasitiyyah, which Ustdh AbdurRehman Hassan explains in another YouTube Series. If you have other questions regarding it, you can also refer it to trusted website like islamqa.info/en :

1. Believe in the Day of Judgement: See <https://islamqa.info/en/198330>

2. Believe in al-Qadr (Predestination):

Extract from Sharh us-Sunnah from Imam Barbahari:

Point 61: One must accept and be pleased with the decree of Allah.

To be pleased with the decree of Allah, to have patience with the Judgement of Allah, to believe in whatever Allah, the Mighty and Majestic, has said and to believe in all that Allah has pre-decreed, the good and the bad and the sweet and the bitter. Allah knew what the servants were going to do and to where they were heading. They cannot escape the Knowledge of Allah. There is nothing in the earths or in the heavens except that Allah, the Most High, knows it. You should know that whatever befalls you was never going to miss you and whatever missed you was never going to befall you. [1] There is no creator besides Allah, the Mighty and Majestic. [2]

NOTES (from the translator Abu Talhah Dawud Burbank)

[1] There occurs in the hadeeth narrated by Ibn ‘Abbaas (radiallaahu anhumaa), “...know that if the Ummah gathered together to benefit you with something, they could not benefit you unless Allah had written it down for you and if they gathered to harm you with something, they could not do so unless Allah had written it down for you. The pens have been raised and the scrolls have dried.” Reported by at-Tirmidhee (no.2518), who declared it hasan-saheeh. Refer to an-Nawawee’s Forty Hadeeth (no.19).

To have Faith in Allah’s pre-decree (Qadr) is one of the Pillars of Faith. Whoever rejects it is not a Believer. It has four principles:

1. That Allah knew everything that would ever be
[and everything that would not happen, how it would have happened] (my note)
2. That Allah wrote everything that would ever be in the Preserved Tablet
3. That Allah willed whatever occurs and
4. That Allah created everything.

For a more detailed explanation of these principles refer to Faith in Predestination, edited by Dr. Suhaib Hasan.

[2] This is to emphasise that Allah creates everything, including man’s actions. Unlike the Qadariyyah (the deniers of Qadr), who believe that man creates his own actions, just as the Magians believed in two creators: a creator of good and a creator of evil. The Prophet (sallallaahu alaihi wa sallam) foretold the appearance of this sect, when he said, “The Qadariyyah are the Magians of this ummah. If they fall ill, do not visit them and if they die then do not attend their funeral.” Reported by Abu Daawood. Shaikh al-Albaanee declared the hadeeth to be hasan in Saheehul-Jaami’. Concerning a person’s actions, Allah the Most High, says:

Allah created you and your actions. Soorah Saaffaat (37): 96

Allah alone is the creator of everything, including man's actions. However, He gave man limited free will to choose between good and evil. Furthermore, He, the Most High, sent His Messengers to call to goodness and to that which leads to Paradise and to warn against evil and that which leads to Hell-Fire. So man earns, and is fully responsible for, his own actions. Imaam al-Bukhaaree wrote a whole book entitled *Khalq Af'aalul-'Ibaad* (The actions of the servants are created) on this subject.

[See for example:

And shown him the two ways (good and evil)? (90:10)

Verily, We showed him the way, whether he be grateful or ungrateful. (76:3)

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." (18:29)] (my note)